

THE JANESEVILLE GAZETTE.

VOLUME 23

JANESEVILLE, WISCONSIN, SATURDAY, NOVEMBER 8, 1879.

NUMBER 209

THE NEWS.

Further Details of the New York State Election.

The Republican State Ticket
All Elected Except Lieutenant Governor and
Canal Commissioner.

The Washington Post Goes Back on Tilden,

And Demands that He Give Way to Better Men.

General Grant Taking Things Easy at Galena.

The Grand Arch Badly Wrecked by an Explosion of Fire-Works.

Seven Persons Crushed to Death by Falling Walls in Kansas City.

An Omaha Editor Horsewhipped by a Ward Politician.

Other Interesting News Items.

WISCONSIN.

Special to the Gazette.
MILWAUKEE, Nov. 8.—The latest returns indicate that the State has gone 25,000 Republican majority.

CHICAGO.

Special to the Gazette.
CHICAGO, Nov. 8.—Mason C. Hatch, the defaulting Secretary and Treasurer of the Northwestern Traveling Men's Association, was arrested at Troy. The shortage already discovered is nine thousand dollars. The stock yards are quiet, and work partially resumed.

Lorimer has been again detected of stealing his lecture to boys in the Fourth Baptist church, Thursday evening, from a book published in Edinburgh.

DEATH AT SEA.

Special to the Gazette.
LEWES, Del., Nov. 8.—The ship Lady Ontario collided yesterday with the steamer Champion, bound from New York to Charleston. Thirty-five were lost, and twenty-five were saved. The collision occurred about four o'clock yesterday morning, thirty-five miles off the capes. The damaged ship has been towed into Philadelphia. The Champion was struck amidships and sank in five minutes. There were on board 158 persons. The Champion was under command of Captain Lookwood, and had a tonnage of four hundred.

NEW YORK.

The Albany Journal's Figures on the Result.
ALBANY, Nov. 7.—The Evening Journal has additional returns on the State ticket, and figures Potter's (Democratic Lieutenant Governor) majority at 32. It says the returns generally indicate that Carr, Secretary of State; Wadsworth, Controller; Wendell, Treasurer; and Ward, Attorney General, all Republicans, are considerably ahead, and probably elected by from 2,000 to 5,000 majority.

A DEAD DUCK.

The Post Goes Back on Tilden as a Candidate.

WASHINGTON, Nov. 7.—The Washington Post, which has always been a warm advocate of Tilden's interests, this morning goes back on the "old man" in an editorial as follows: "It must be held that the defeat of Governor Robinson in New York definitely disposes of the Presidential aspirations of Mr. Tilden. That gentleman staked his all on the result of the Gubernatorial contest, and has lost. The issue was perfectly plain from the beginning.

Mr. Tilden made it himself, and the party accepted it. If by the election of Robinson, who was his personal candidate and was looked upon as such, he should demonstrate his own ability to carry the Empire State next fall in spite of the well known defeat among his supporters which, in the present instance, took form in an open revolt, it was generally understood that he was to have the Democratic nomination next year, and he would have gotten it. The announcement of Robinson's triumph would have ended all opposition to him but Robinson was beaten—badly beaten, and his failure contained the positive proof of Tilden's inability to carry New York, and his consequent unfitness as a Presidential candidate. We have now the right to demand that Mr. Tilden, having thus conclusively established his weakness, give way to men better qualified to lead the Democratic party in the national battle next year.

GALENA.

General Grant Taking it Easy at Galena.

GALENA, Nov. 7.—General Grant has spent the day in a quiet manner, and, relieved of the fatigues of travel and handshaking he has been subjected to, is availing himself of the opportunity, for the first time afforded in two and a half years, to seek rest and recreation from the weariness he has undergone.

This forenoon he spent a portion of the time walking about the streets, conversing with friends and perusing the morning papers in President McClellan's private office at the Bank of Galena.

This afternoon was devoted to reading

and answering letters and telegrams, and in taking a short stroll over the hills in the vicinity of his residence.

Mrs. Grant, though still suffering from the fatigue of her long journey, was able to receive a few callers this afternoon.

The grand arch on the corner of Main and Green streets, which was somewhat demoralized by fire on Wednesday night, caused by the accidental explosion of fireworks, is now being restored, and is not to be taken down until the General leaves the city.

Postmaster Huntington, who suffered so severely from the explosion, has improved slightly since last night, and hopes are now entertained of his ultimate recovery.

FALLEN WALLS.

Seven Persons Crushed to Death in Kansas City.

KANSAS CITY, Mo., Nov. 7.—A terrible disaster occurred on the corner of Second and Main streets this afternoon. The extensive cracker and candy manufacturer of Carle & Sons, occupying four brick three-story buildings, tumbled down and were completely consumed by fire. At the time the accident occurred 107 persons, mostly boys and girls from 12 to 20 years, were at work in the factory, all of whom escaped alive except seven.

The cause of the accident cannot be fully determined, but as an explosion occurred simultaneously with the fall of the wall, it is supposed to be a repetition of the accident in New York last year, a starch explosion. As soon as the walls fell, the buildings took fire, and the fire department was on hand in five minutes, and by their efficient service the buildings adjoining. As soon as the news of the accident had spread about the city, the parents and friends of those employed there flocked to the scene to learn the fate of their loved ones, with anguish depicted upon their countenances, until the found those for whom they sought. When the firemen had subdued the flames, they set to work digging for dead, and up to 10 p. m. had taken out three, Emma Kemper, Anna Becker, Charles Schubitz. Those still missing and supposed to be in the ruins are, Louise Hummel, Andy McConnell, George Kemper, and Johnny Kemper.

The above request was compiled with the chapter has been published in disjoined parts, the last installment appearing in yesterday's paper.

Inasmuch as these seven ministers have united in putting this forward as it were in official declaration of their position, at least as toward the word and work of this church; inasmuch as it was ostensibly printed to "counteract" my remarks I cannot, in justice to myself, and the truth do otherwise than notice this, what the brethren call, "matchless treatise."

I shall try, as near as may be, to arrange my thoughts under the three following heads:

I. Concerning the present use of the Argument.

II. Concerning the Argument itself.

III. Concerning the Previous Question.

CONCERNING PRESENT USE OF THE ARGUMENT.

1. It is but to him who would intelligently go to this argument for light, if he honestly seeks the best help, to be reminded that this is an antique book published in 1858, and Bushnell confesses in his preface, written some years before that ready for the press two years previous, but prevented from more prompt publication by his feeble health, which compelled him abandoning the ministry forever, the year following. Are we to understand that these last 23 years of marvelous intellectual activity, of wonderful research into the history of religions, during which time it may be said the grave and important science of Comparative Religions has sprung into existence, have no significance in the eyes of these seven brethren? Do they have no word either in explanation or answer to the honorable contributions of thinkers as honest and as religious as Bushnell with more scholarship, wider means of information, upon whose authority the humanitarian positions, recited by me in my previous lectures, can be, and are, largely based. Max Muller's first volume did not appear until some ten years after this work of Bushnell's on "Nature and the Supernatural" was written. That volume has since been followed by five or more noble volumes by the same author. Legge's original study of the Chinese Classics and Prophecy, Samuel Johnson's elaborate and scholarly volumes on India and China, which have scarcely elicited anything but favorable criticisms from all schools. Haug's startling presentation of slowly acquired facts concerning Zoroaster and the Persian spirituality. Tiele's Compend of the History of Religions as well as the best authorities upon Christian scripture and scriptural times. Kusen, Davidson, Smith, Stanley saying nothing of the widely recognized arguments of James Martineau, Matthew Arnold, T. W. Higginson, James Freeman Clarke and others. They are all unnoticed in this work of Bushnell because they were all unwritten. So were also a whole line of books bearing upon Nature, its laws, its meaning and its method which none would be more willing or more able to justify study than Horace Bushnell had they been in existence, such as the Duke of Argyl's *Reign of Law*, the anonymous work, *Supernatural Religion*, (probably the ablest discussion of the whole question now in print). The work of Herbert Spencer and his brilliant and earnest associates. All these works may for some time longer be ignored in the comparatively private ministrations of a pulpit where a man seldom talks to others than those who agree with him, or are subject unto him in matters of religious thought and information but they cannot be ignored by those who would enter the larger arena of public print. These brethren cannot "counteract" the influence of any line of thought among "those who read the papers" by presenting to them a last year's bird's nest however ingeniously and beautifully it may be wrought. Time has added the eggs in it. Brethren, people do not care much to know what Horace Bushnell, with his progressive mind, thought upon these questions a quarter of a century ago as they are anxious to know what the Horace Bushnells of to day, the honest hearted, clear headed, and progressive inquirers who have studied these questions up to date are thinking about them.

2. Again, it is just to the inquirer after truth to be reminded that this book is not only antique in time but it is an antique in Bushnell's life. It was followed by 18 years of consecrated study, marked by such continuous growth and such persistent change that his theological relations were a continuous source of doubt and inquiry. Year after year the question "Where does Bushnell stand?" was a living question, because he was not stationary in a tree but moving as a star, ever loyal to the orbit of a truth seeker. Bushnell was one who stood unblamed by any seeming degeneracy of faith, knowing that only the "unwisdom of men vanishes." [Vic. Sac. vol. p. 24.] His greatest work—that on "The Vicarious Atonement" published in 1853, six years later the latter half of it, part i and ii, he would have replaced with an entirely new book had not the conservatism of his friends pleaded for the retention of the old, and so the new part is now published independently as Vol II. In the introduction to this latter part he says "I return to none of the theological forms I have rejected." "I recant no one denies" (do. p. 12-14 Vol II) but it is this that he should not return to his own small measures when a larger measure were given him besides "how shall a man ever get rid of his old

And goes on for the next page to show that "Involves" is the only word that can be used here without leading into error. It is not necessary for me to remind my seven brothers that the chain cannot be stronger than the weakest link in it, that the very first sentence of the newspaper argument begs the entire question, and the reader for whom they have a solicitation is still as much as ever at a loss for any data to determine his faith. This is the sentence: "The need of a supernatural, divine administration, to restore the disorders of sin, is now shown." [pp. 275.] Not to the readers of the Gazette, nor to any one who has not been able to wade through the most abstruse and metaphysical argument in the preceding chapters, particularly the fourth and fifth chapters which probably not five men in the city outside the clergy could be induced to read. The fact of sin and man's helpless condition which makes the tenth chapter necessary is proven in the fourth by such a thesis as this: "Made organically perfect, man is still in a condition privative, "that involves his certain lapse into evil." By "condition privative" he says means "a state that is only in part complete, lacking in some part, not reached which is necessary to the probable rejection of evil. Thus an infant child runs directly towards, and will, in fact, run into the fire; not because he is in a condition, privative, as regards his experience needed to prevent him. I said also "involves a certain lapse into evil" not "produces" "involves" or "makes necessary." [pp. 107-3.]

And goes on for the next page to show that Dr. Bushnell is the best representative of a whole class of noble men who stand to-day in the foreground of Orthodoxy and doxology to-day. Such books as President Bacom's "Philosophy of Religion," the rhetorical battles of Josephus Cook are wheeled into this service. Beecher, Thomas and Swing have worked long in that direction, but they are becoming less and less satisfied with the methods I take it, the latter remarking the other day to a friend representing the vacant pulpit of Utica church that "previous engagements prevented his entertaining a call, but that he had finally reached the point where the Unitarian Banner was good enough for him though it had taken him a long time to get there." It is necessary in justice to the reader and the author to know that that chapter is the tenth round in a logical ladder built in Bushnell's brain for Bushnell's use, out of Bushnell timber, and if any of the preceding rounds give way there is no use for the tenth. It is well, also, to know where the ladder leads to. The still more (Continued on Third Page.)

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SATURDAY, NOVEMBER 8, 1879.

Chicago, Milwaukee & St. Paul Rail-
way.

Trains at Janesville station.

Arrive 4:30 a.m. Depart 8:36 a.m.

From Monroe 1:35 p.m.
From Prairie du Chien 1:40 p.m.
From Chicago, Milwaukee and East 1:40 p.m.
From Milwaukee and East 1:40 p.m.

To Chicago, Milwaukee and East 8:26 a.m.
For Chicago, Milwaukee and East 12:40 p.m.
For Madison, Prairie du Chien, St. Paul 3:30 p.m.
For Monroe 3:30 p.m.

W. H. STENNETT, Agent
A. V. H. CARPENTER, Gen'l Pass'n Agt.

Chicago & Northwestern R. R.
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WESTERN UNION RAILROAD.
TIME TABLE AT CLINTON JUNCTION.

West Bound.

Arrive 10:53 a.m. Depart 11:11 a.m.

Night Express 10:11 p.m. Depart 11:20 p.m.

Accommodation 3:30 p.m.

East Bound.

Arrive 3:10 p.m. Depart 3:33 a.m.

Night Express 5:33 a.m. Depart 5:50 a.m.

Accommodation 3:30 p.m.

D. A. OLIN, FRED WILD,
Gen'l Supt. Gen'l Ticket Agent.

Post-Office.—Summer Time Table.
The mails arrive at the Janesville Post Office as follows:

Chicago and Way 1:30 p.m.
Madison and Milwaukee 1:30 p.m.

Chicago through, Night via Milton and
Junction also Milton 2:25 a.m.

Clinton Bay and Way 2:25 a.m.

Monroe and Way 9:30 a.m.

Madison and Way 11:30 a.m.

Milwaukee and Way 5:30 p.m.

OVER-LAND MAILED ARRIVE.

Clinton and Leyden, Tuesdays, Thursdays
days and Saturdays 12:00 p.m.

Emerald Grove, Tuesdays, Thursdays
and Saturdays 12:00 p.m.

Clinton and Milton, Tuesdays, Thursdays
and Saturdays 12:00 p.m.

Wednesday and Fridays 6:00 p.m.

Beloit stage 11:00 a.m.

Mails close at the Janesville Post Office as follows:

Madison and Milwaukee 8 p.m.

Chicago through, Night via Milton
Junction also Milton 8:30 p.m.

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BUSHNELL'S VIEW OF JESUS.

(Continued from First Page.)

"famous XIV chapter" of this work which caused, says Bushnell in his preface, "the work to encounter disrepute," arguing there as he does the supernaturalism and the miraculous in the Bible make credible the miracles and the revelations outside the Bible and in all times that, "John Woolman had revelations outside the canon just as truly as Paul and John inside." He affirms that Luther cast out devils just as Jesus did, that the Almighty may reveal himself through spiritualism of modern times as well as spirit manifestations of the Old Testament. That the Almighty sent a colored man with a special message to himself and sent \$10 to a praying doctor, out in California, to pay his rent with. [See *vi* and 460-492.] Could I admit these large premises of Bushnell, I of course would have no quarrel with his conclusion. If his definition of nature, which no modern scientific thinker would accept, is to be insisted upon, of course there is a large and important place for the supernatural in it, as he says, the "firing of a pistol" and the throwing of a stone are supernatural acts," and even "sin almost a miracle," of course I believe in miracles. When he says that all the works of Jesus were so to speak natural, and all the actions of man are so to speak supernatural, "then I am sure that, although I cannot understand his phraseology, I am equally sure we mean about the same thing. Of this book, then, may be said with all respect and deference, what Bushnell says of Peter's sermon on the day of Pentecost, "it was good for the occasion, it was good for almost no occasion since." [Ch'n Nature p. 131.]

4. I cannot but regret that the seven Christian knights should prefer to entrench themselves behind the bones of a dead saint, thus compelling me to assume the ungracious role of a critic, of a man for whom I have unqualified respect; one who was heroically working himself out from under the Calvinism which he inherited. He was the American Robertson, gifted with that rare spirituality that instinctively recoil from the harshness and hardness of the theological atmosphere that surrounded him. I regret that these brethren have kept their own living word of criticism and comment upon my lectures where but few outside of their own parishioners can profit by them, while at considerable expense they have presented the reading public with this stale word from a book 21 years old. The book entire could be obtained for \$1.50. I know not why any honest comparison of views and manly recognition of differences should be dreaded or avoided, or be considered a "personal controversy." While we all seek the one end—religious growth—by means of the same instrumentation, the truth, there can be no violence done to the graces of generosity, to the civilities and generalities of society.

II. CONCERNING THE ARGUMENT ITSELF.

Knowing how important it is that in all processes of abstract reasoning there should be a clear understanding of the terms used, protesting beforehand to the definitions Bushnell gives to the terms "Nature" and "Man," limiting one to the cold dead material through which the forces of the Universe play, circumscribing the other as some intelligible macrocosm being who in some mystical sense is linked or rather "clapped" to use his favorite word, and to which the believing and unphilosophical adjective "mere" is often applied. I now turn to my second point concerning the argument contained in the chapter itself, bearing in mind that my first chief difficulty with him is in matters of phraseology only. Nature to me is neither cold nor dead matter, but it is the living, throbbing order of creation, the divine procession of God's creative will from whence teeming heart

"Boiled The bards of the Bible old,
And from whose capacious womb,
"The temples grew as grow the grass."

Man to me is the child of God, creeping towards his majority. With this difference in view let me examine with you hurriedly the several points upon which Bushnell would rest his thesis. "The character of Jesus forbids his possible classification with men."

1. "A perfect youth" he characterizes his childhood as a "celestial flower" [p. 278] and basis an argument of supernatural power on his precocity. This argument occupies about four pages of the book, it is based entirely upon the 13 verses in the second chapter of Luke 4:52 inclusive, the only lines within the 1300 lines of the New Testament or anywhere else that makes any comment on the character of childhood, except a brief account of the temple scene at twelve years old, is the one that says "the child grew and waxed strong, being filled with wisdom and the grace of God was upon him," nearly the same words were used in regard to his cousin John. Has not the reverence of Bushnell led him into a subtle assumption here based upon a very small premise? John Stuart Mill never remembered when he learned to read Greek, having acquired it so early. At 5 and 6 he became a Greek author with his father and at eleven and twelve wrote a history of the Roman Government that would have made any octavo volume, discussing constitutional points as they arose, and so forth. Marjory Fenn died before she was eleven years old and yet before that she was the delight of the *utram* that assembled in Walter Scott's parlor. These cases of loving and bresable children, children with unaccountable precosity might be multiplied by the thousands. Will we on that account claim for Mill, Marjory and all the rest of the mortal and sweet children superhuman rank?

2. "His innocence." "In him were no destructive persons." This he asserts by refusing to give ear to anything but angelic interpretations to the story of the blighted tree, the whips that scourged the money changers, the hard sayings hurled against the hypocrites or even a touch of apparent impatience with his mother.

The mother of Jesus saith unto her woman "we have no wine." Jesus said unto her woman "my hour is not yet come." "And word was brought to him, thy mother and thy brethren are standing without seeking to speak with thee, and be answered and said, who is my mother and who are thy brothers?"

I have no desire to revise Bushnell's interpretation of these passages. I only protest against the assumption that because this figure through the haze of 19 centuries seems altogether innocent and beautiful. He must therefore of necessity be unrelated to that humanity which for all its defects has produced many other blossoms of unexplainable beauty and innocence. Such a process in the hands of skillful rhetoricians has made saints as well as heroes of Caesar, Hannibal and Napoleon himself.

3. "His religious character, which has the remarkable distinction that it proceeds from the opposite of human pity, which always springs from the sympathy of the child-soul, numbed by the logical interference, long before it has been able to analyze its acts, and thus discover its sinfulness. No one more earnestly than Bushnell himself has contended that the child should not fold in a Christian nurture so that it would "never know the feelings of an alien, never

be able to mark the beginning of a Christian." [Ch'n Nature p. 176.]

(b) If it is assumed that he knew not of contrition, had no sense of unworthiness, then it follows that the prayer of the pious "Lord be merciful unto me a sinner," touched no sympathetic chord in the heart of Jesus but was simply a literary statement of the feelings of another which he himself never experienced and of prayers "forgive us our trespasses," and "blessed are the poor in spirit" are to be taken I suppose as supernatural formulas for natural experiences, sentences which he received ready made from the Divine hand, which in moral power are poverty-stricken compadre to what the same sentences carry if they are golden links, forged in the heat of an internal fire and beaten out on the anvil of a living individual experience. What of the temptations as interpreted by Bushnell himself in another volume, if they do not mean that he had been tried in the internal wildernes of his own soul, by the Satan of appetite, passion and temerity? It does not deserve deliberate consideration, for he "came eating and drinking" attending wedding festivals believing in music and dancing presumably endowed with that geniality that overflows in rippling laughter. Who said on one occasion at least "that it was meat to be merry." Wit seldom gets into biography, but I challenge all history to show a finer bit of human repartee than that which he indulged in when he turned the tables upon him who tried him with the tribute question "Give unto Caesar the things that are Caesar's." A slight acquaintance with the original reveals to us the happy pun in Matt. XVII:18, "Thou art Peter and upon this rock (Petros) will I build my church, the word Peter meaning rock.

More his thes is it true, but hints upon a creative imagination like that which Bushnell indulges in could work out a conclusion quite the opposite of the one in question. In either case one should beware lest they be found trying to construct inverted pyramids. Even logic must have something to rest upon.

5. The fifth argument hath in more dignity, "Jesus astounding pretension," his grand belief in himself, his sublime confidence in the perpetuity of his work, his confidence in the endurance of his word. [p. 293] Surely we now touch one of the highest characteristics of greatness everywhere. That which all souls have in proportion to their greatness, Shakespeare in his sonnets to a friend who is in danger of passing away chideth promises immortality to his beauty and goodness preserved in his verse. He says,

"So long as men can breathe, or eyes can see,
So long lives this, and this gives life to thee."

My love shall in my verse live ever young."

In the language of Bushnell concerning Jesus we might say "what prodigious assumption" here, and yet we do not ostracize Shakespeare from the capacious arms of measureless humanity on account of it.

"The passive side of his character," [p. 293] Strange enough Bushnell undertakes to build an argument here for his superhuman character, upon that very line upon which those who have tried to prove human imitations have worked most successfully—viz, that his virtues were peculiarly oriental, submissively enduring, full of fortitude, but wanting in the occidental qualities of pluck, resistance, battle. Christianity even has found it necessary to use powder and lead in her critiques, but Jesus never warranted it. Far be it from me to underestimate the divinity of patience and fortitude, but I do claim, without fear of contradiction, that Jesus holds no exclusive monopoly either upon the preceptor or preceptor that calls for self-sacrifice and immolation. Read Farrar's *Seekers after God*, or the story of Christ on the East Saka-mun the Buddha of India, and avoid, if you can, a striking parallelism and similarity that says, that while each star differeth in glory, yet they belong to the same stellar constellation.

11. CONCERNING THE PREVIOUS QUESTION.

But time forbids further refuting of this argument. The previous question crowds up on us—What are the consequences?

Is this question concerning the place where Jesus occupies in the universe, a question of Philosophy or a question of Salvation?

Is the answer to be sought by study, search and reason? Is this, then, seeking? Is it abiding by the decision, whatever it may be?

Or is the answer to be accepted from the official interpreters of Bible, of creed or of church? A refusal to accept which involves the eternal peril of hubris. Must this question be studied with one eye looking out for safety, or with both eyes intent in search of truth? Bushnell, along with a cloud of noble witnesses held Jesus at arm's length outside the pale of their humanity and have passed on to the right, awaiting them. Channing and Parker, Dr. Howe and Samuel J. May, studying the same facts, with the same seeking spirit of humility, clung to Jesus humanity, took him to their hearts and they have passed on to their—What is it, brutes? Salvation or Damnation to them? This is the previous question. You believe in Trinity. I bow before an undivided and undivisible Unity. Farther than that we seek to advance the same morals, to cultivate the same spirit of devotion, to advance the same interests of culture and character. Now then are you and yours going to glory, and I and mine going to perdition? This is the previous question which must be answered before men and women can truly begin to discuss the question which your Xth chapter involves. Are you to "Counter" a moral evil or disease an intellectual mistake?

Confessing your "scheme" is a difficult one to understand, very difficult to explain and repugnant to many of the human instincts, while the contrary view is simple, rational and easy to understand. But if you can show that the eternal happiness of the mortal depends on accepting yours we'll all try very hard to take it in. The intelligent soul can't help but face these

12. TURNING from these outward qualifications, Bushnell leads us to internal verities. He argues, if I understand him, that because he belonged to that class we call poor and yet escaped the partial limitation, he must be divine; [p. 302] Beautiful and transcendent is that power, but surely it is not superhuman, only as all greatness is. All broad hearts overstep the narrow limitations we prescribe for them. Bushnell left the halls of royalty and identified himself with the lowest caste in that country of castes. Aurielus, the powerful shared the fate of a common soldier. How wide made his social line reach from the felon's cell to the Lord's parlor. John Brown died for slaves while Dr. Howe linked his life with idiots and all this they did, not in defiance of, but in obedience to the humanity which was theirs. Terence, the heathen, said "I item nothing foreign that is human" and to whom an orthodox world has pointed the finger of scorn for a century said, "the world is my home and to do good is my religion." And yet Bushnell argues that Jesus was more than man because he was not a partisan.

8. The method and manner of his teaching, Bushnell claims for him absolute originality, says there is nothing in him that belongs to his age or country [p. 307].

It was unique in his methods, never stoops to formal argument, and yet passes beyond all power of man. All this might have some force 21 years ago.

But to-day, since the large discoveries that have been made in the field of comparative religion it is an argument no student would dare make. The wealth of other Bibles, the riches of the Talmud, acquaintances with the current thoughts of the times, all persuade that like other transcendent souls it was for him to divinely use, to shape to heavenly purposes, to put celestial accent upon these things which were already in the world and for the world. Instead of being the unlettered and unsophisticated marvel that Bushnell supposes him to be, we find that he was at least deeply imbued with the love of his people. Among the few, the very few words of his own that are left us in the record we have 40 different citations from Jewish literature a much larger proportion of quotations than the scholarly Bushnell himself indulges in. He quotes indiscriminately from the Hebrew and Greek versions. Sometimes misquotes and misquotes. He says "it is written my house shall be called a house of prayer for all nations but ye have made it a den of thieves." The first part of this text is found in Isaiah, the last in Jeremiah. His favorite phrase for himself and his work—*Son of Man*, "Son of God," "Kingdom of God," "Kingdom of Heaven," and those words which constitute the burden of the gospels were not revealed to his first hand, but handed to him from heaven, but he took them just as he found them, the current speech of a rising thought. In this connection Bushnell again shows how he could not rise above the logicians porosity of defining his own words and using them in defense to facts and common speech making "liberal" identical with leniency and then arguing that Jesus was no liberal heretic.

(a) I appeal to the experience of every here if the sweet sense of trust, the restraining influence of reverence, the soothng influence of worship are not often felt by the child-soul, numbed by the logical interference, long before it has been able to analyze its acts, and thus discover its sinfulness.

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It does not deserve deliberate consideration, for he "came eating and drinking" attending wedding festivals believing in music and dancing presumably endowed with that geniality that overflows in rippling laughter. Who said on one occasion at least "that it was meat to be merry." Wit seldom gets into biography, but I challenge all history to show a finer bit of human repartee than that which he indulged in when he turned the tables upon him who tried him with the tribute question "Give unto Caesar the things that are Caesar's." A slight acquaintance with the original reveals to us the happy pun in Matt. XVII:18, "Thou art Peter and upon this rock (Petros) will I build my church, the word Peter meaning rock.

close acquaintance deepened his impression while with all human beings familiarity dims the halo, or in other words breeds contempt. [p. 219.] If this is the humanity that Bushnell teaches of, Heaven forbid that Jesus or any other noble soul be claimed or it. In the name of humanity I indignantly resent the insinuation and boldly challenge the world to produce a single specimen, however bearded or degraded but what closer and still closer inspection will reveal some bit of the angel lurking there, some fragment of heaven's clear sky is found in the eye most beclouded and botoged when it turns toward the wife, towards mother, or upon dumpled babe. They that know him best cling to him longest. These then are the nine cows which enter into Bushnell's argument to prove that Jesus cannot be "clad" among men. Every one who is not the innocent is tempted by Bushnell himself in another volume, if they do not mean that he had been tried in the internal wildernes of his own soul, by the Satan of appetite, passion and temerity.

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THE GAZETTE.

SATURDAY, NOVEMBER 8, 1879.

CITY AND COUNTY.

BRIEFLETS.

—Slick up for Sunday.
—It seems hard work for November to establish its rain.

—The usual song and praise service at the First Methodist church to-night.

—The People's Lodge of Good Templars added six new members last night.

—In the Circuit Court to-day the case of Waffle vs. McLellan is still on trial.

—Miss Ida Bunting, daughter of General Bunting, of Darlington, is in the city.

—Wm. A. Lawrence is confined to his home by illness. We trust it will not prove serious.

—Rev. Jenk. D. Jones, preaches at Tor. To-morrow noon on "The Religion of Character."

—The suit of the Guards against the Rock County Agricultural Society has been adjourned until a week from Monday.

—Rev. Henry Faville is the one who is to preach the Thanksgiving sermon at a union service of the churchs here this year.

—Mrs. Jones, Mrs. C. W. Baker, Mrs. F. C. Cook, and Miss Ida Harris are to take part in the meeting of the M. I. C. next Monday night.

—The case of the State vs. H. C. Hadley was this morning amicably settled, the complainants being satisfied, and the matter is to be dropped.

—To-morrow evening the Congregational, Presbyterian and Methodist churches unite at Court Street church in an anniversary meeting of the Rock County Bible Society.

—Dr. Sutherland's little son is better to-day, and his condition is such as to give cause for hope that he will recover more speedily from the accident than was at first expected.

—Owing to the funeral of Mrs. Case to-morrow, Rev. Mr. Sewell will not exchange with Dr. Benson, of Madison, as expected. Mr. Sewell will occupy his pulpit as usual to-morrow morning.

—Mount Edwin, a converted Karen, is in the city, and will preach at the Baptist church to-morrow morning. Possibly he will arrange to lecture here during the coming week on the customs of Burma.

—There was a pleasant gathering of friends last evening at the residence of A. Smith. The hours were given to social converse, and refreshments, making the evening an enjoyable one to all who participated.

—The postoffice doors will be closed to-night at eight o'clock sharp, for the purpose of scrubbing the door. Letters & can be mailed as usual after that hour in the door box, and stamps can be found at King's bookstore.

—There was a quiet little wedding this morning, the contracting parties being Mr. J. W. Crandall and Mrs. Lillian S. Myers, of Harmony. Rev. Mr. Sewell tied the knot, and the happy pair started at once for Rockford to visit friends.

—A spark from the furnace start a little blaze at Bob's brewery early yesterday morning. Mr. Bob's little daughter discovered it in time to alarm her father, and have the blaze put out by water from the barrels which are kept perched on the roof.

—The committee appointed by the Temple of Honor last night to arrange for a social, have decided to have it on the 18th, at the Temple hall. Harry Anderson's band will furnish the music, and of course a happy time will result. The tickets are to be only fifty cents.

—The Sharon Reporter gives an elaborate account of John Lankin's lecture at the Armory in this city, and the wild way in which he was arrested and tried for various supposed offenses, and of course acquitted. It says he has reached home in safety, and that he will deliver the balance of the lecture here at some future date.

—The Temple of Honor's new officers were installed last night. The newly-elected Worthy Chief, M. S. Prichard, gave a stirring speech, on taking the chair. The Temple also decided to give a social at an early date, and for that purpose appointed a committee consisting of George H. Osgood, J. B. Hemmingway, J. D. Holmes, Frank Echlin and J. W. Tipton.

—Prof. A. B. Severson will reopen his dancing academy at Apollo hall next Wednesday evening. He needs no introduction to the public for everybody knows him, and he will have no difficulty in getting the best kind of patronage. This season there will be some new dances introduced, and the course will be such as will enable the pupils to join in any and all the various dances used in fashionable society.

—A woman who was on the witness stand in the Circuit Court yesterday afternoon refused to control her tongue, and boldly said that some of the lawyers were fools for asking such questions. A few such remarks led the Judge to inform her that unless she behaved differently he would have the Sheriff remove her from the room. She said she could go without the Sheriff, and she went, but that officer went with her by order of the Court, and peace reigned again.

—Oshkosh has a Mutual Improvement Club, and has arranged a programme for this winter, based largely on that arranged by the R. and I. of this city. Mr. John Hicks, of the Oshkosh Northwestern, in a letter to Rev. Mr. Sawin, says: "We organized ours somewhat on the plan of yours, but I think we made it more within the range of younger people. Yours, of course, we our model, so far as we understand it, and to you we are largely indebted for our plan. Our meetings last winter were crowded every night."

—Mrs. Merritt Case, who has been so ill for several months, died about 6 o'clock this morning. Her health has been feeble for a long time, and a few months ago she slipped and fell breaking her thigh. Since that time her life has been despatched of several times, but she would rally a little and seem more comfortable, although there has been no ground for hope for her permanent recovery. She was quite invalid in yester evening, being in her 76th. The funeral services are to be held at the house tomorrow afternoon at 3 o'clock. Rev. H. Sewell officiates, assisted by Rev. H. Fay.

OFF FOR CHICAGO.

Many of our citizens are arranging to visit Chicago next week, there being unusual attractions there as all know. Of course the Grant reception is "the big thing" of the week, and will draw to Chicago thousands upon thousands of people. The railroad companies have put the rates clear down, so that all can reach them without stretching enough to hurt them, and many will avail themselves of the excellent opportunity thus afforded. We would also suggest to our readers, as we have several times before, that if they want to be comfortable and happy during their stay in Chicago, either on this or any other occasion, they should make the Tremont house their headquarters. It is one of the choice places, everything being neat, roomy, homelike, —in fact all that could be desired. The Tremont house is run in better shape now than ever in its history, and a person can't help but like it. There is solid comfort in staying there, and for a Wisconsin man especially it is just the place for it. It has become a sort of headquarters for Badgers, and one is sure to meet more or less of his friends and acquaintances, if there are any of them in the city. The wise ones will bear the Tremont in mind.

Another thing which will interest many who visit Chicago next week is the Fat Stock Show at the Exposition building. Last year a most successful show was had of this kind. Among the steers exhibited there was one which weighed 3,155 pounds. It is not known what there will be this year, except that the show promises to be a better one in all respects. It is an exhibition of butcher stock, and is of practical benefit to feeders and breeders, and of interest to all who take any delight in selecting fine stock.

—TRAVELERS, stop at the ASTER HOUSE NEW YORK.

WEARY WALKING.

At noon to-day Jeffery had accomplished 149 miles, and had twelve hours more to make up the six days' tramp so that he will not probably make more than 275 miles in all. He has good grit and in that respect is to be commended. There will probably be a goodly number in to-night to see the finish of the arduous task, for task it is indeed, to keep walking for six days, with only brief respites for rest and food. The track is a difficult one to make good time on, there being thirty laps to the mile, making 120 miles at the corners. Jeffery is somewhat lame, but when walking makes his mile in fourteen and fifteen minutes.

The prize of a silver cup for the amateur making ten miles in the specified time, "go as you please," was won by Rob Rogan, whose time was one hour, twenty-minutes. The other two contestants were Webster and Brown, the former of whom was six minutes behind and the latter eight minutes.

—THE COULDN'T STAND IT.

Our friend Heimstreet, the druggist, is continually finding out some new thing in his business by experimenting, and now he has tried another experiment, which has resulted as it has resulted with scores of others. For ten years past he has kept his banner flying to the breeze, through the columns of the Gazette, and his business has steadily increased by this means, backed by energetic work on his part, but the first part of this year he tried the experiment of dropping his advertisement, thinking that perhaps it didn't pay. He don't think so now, and yesterday he dropped into the Gazette office, and frankly own'd up that there was no use trying to do business without advertising in the old and reliable Gazette. He has test'd the matter by actual experience and is satisfied that it does pay to advertise in the Gazette, and pays big. He don't stand alone in this opinion, but has plenty of company.

—THE WEATHER.

—REPORTED BY PRENTISS & EVANSON, DRUGGISTS.

The thermometer at 6 o'clock last evening stood at 56 degrees above zero; at 1 o'clock a. m. to-day at 53 degrees above; at 7 o'clock a. m. at 59 degrees above, and at 1 o'clock p. m. at 70 degrees above.

One year ago to-day at 7 o'clock a. m., the thermometer stood at 55 degrees above and at 2 o'clock p. m. at 44 degrees above.

The indications to-day are, for the upper lake region, increasing cloudiness, light rain falling followed by rising barometer, southerly winds, and lower temperature.

—ST. JACOB'S OIL having come to my notice, I determined to try some for Rheumatism, which has troubled me more or less for the last two years, and I find ST. JACOB'S OIL all that it is claimed to be. I use a little, as I feel the effects of the old complaint coming on, and in it there is instant relief; so I do recommend it to every one that is troubled with Rheumatism.

—SAMUEL DICKSON, 300 Hewes St., Brooklyn, N. Y.

FLOURISHING FINELY.

We have before us the monthly report of the Ancient Order of United Workmen. It shows the order to be in a most flourishing condition. The Grand Recorder says there were no deaths reported for the month of October, consequently no assessment for November, and if only one death should occur in November, there will be no assessment for December, there being funds on hand to meet two losses. There has been but one assessment in nine months, which is cheap insurance.

—There are seventy-four Lodges in the State, with a membership of about twenty-eight hundred. The Lodge here is constantly on the increase. Dr. B. T. Sanborn, is the medical examiner to whom we would refer those who wish to join the most beneficial order.

—NOBLES IS COMING.

There is considerable interest aroused by the announcement that Milton Nobles and his dramatic company are to be at the Opera house next Wednesday evening and that the play of "The Phoenix" will be then presented. It is a thrilling drama, one which arouses an audience, and keeps it aroused.

Its situations are stirring, its plot intensely interesting, and it know, who saw it when it was here before, that it is put on in the very best shape. Those who miss it will miss a pleasing an enter-

tainment as has been on the boards for months. The New York Times says of it:

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CHURCH CHIMES.

The Way in which To-morrow will be Observed by the Good Folk.

The following are the notices of the various religious services to be held at the city churches to-morrow:

First M. E. Church.—Corner of Jackson and Center streets. Rev. H. SEWELL, Pastor. Services at 10:30 A. M. and 7:30 P. M. School at 12 M. Prayer-meetings Tuesday and Thursday evenings.

The pastor will preach in the morning as usual. No evening service on account of the union service at Court Street church.

Congregational Church.—Corner of Jackson and Dodge streets. Rev. P. L. SAWIN, Pastor. Services at 10:30 A. M. and 7:30 P. M.

In the morning the pastor will preach on "The Character of Sin." No evening service, the congregation being requested to unite with others at the Bible meeting in Court Street church.

Methodist Church.—Northeast corner of Jackson and Pleasant streets. Pastor, Rev. F. L. CHAPELL. Residence, 63 Madison street. Public worship Sabbath morning and evening. Boys' School at 10:30 A. M. People's meeting every evening, except on Sabbath evenings. General Prayer Meeting Thursday evening. Usual hours.

Mount Edwin, a converted Karen, will preach in the Baptist church to-morrow (Sunday) morning on "The Triumphs of Christianity in Burma." He will also speak at the people's meeting at 6 o'clock.

In the evening the pastor will give the second of his lectures to young people. Subject—"Choosing a Calling."

Court Street M. E. Church.—Corner of Main and Court Streets. Rev. HENRY FAVILLE, Pastor. Residence High, Corner of Faville. Services at 10:30 A. M. and 7:30 P. M.

The pastor's morning subject will be "Hidden Powers." In the evening the anniversary of the Bible Society will be held in this church. Addresses by Rev. D. B. JACKSON, and Rev. T. P. SAWIN.

Christ Church.—On Court street. Rev. A. L. RORER, Rector. Services at 10:30 A. M. and 7:30 P. M.

The subject of the rector's morning discourse is—"The Handwriting on the Wall."

Presbyterian Church.—On Jackson street. Rev. J. W. SANDERSON, Pastor. Services at 10:30 A. M. and 7:30 P. M.

In the morning the pastor will preach on—"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." No evening service the congregation uniting with others in the Bible anniversary at Court Street church.

All Souls Church.—Corner of Court and High streets. Rev. Jenk. D. Jones, Pastor. Sunday services at 10:30 A. M. Sunday School at 12:15 P. M.

The pastor's morning topic will be "The Grappling of the Soul for Religion."

Y. M. C. A.—Meeting 9 o'clock every morning (except Sabbath). Regular Sabbath afternoon meeting at 3:30. All are welcome.

At the World's Conference of Young Men's Christian Associations, in Geneva, Switzerland, August 20, 1878, the second Sunday in November, with the week following, Nov. 9-15, was set apart as a season of special prayer for young men, and Young Men's Christian Associations. At the International Convention, in Baltimore, Md., 1879, the same week was set apart for the same object. Following these suggestions, the Association here will hold a special service to-morrow afternoon in their room, at 3:30 o'clock, and will also hold morning meetings during the coming week commencing at 8:30 o'clock, and to be led by the pastors. A cordial invitation is extended to all.

Trinity Church.—Corner of Jackson and Bluff streets. Rev. THOMAS W. MACLEAN, Rector. Services, Holy Communion at 8 o'clock; second at 10:30 A. M., and evening service at 7:30 P. M. On the first Sunday in the month no 8 o'clock service.

St. Mary's Church.—Catholic—Corner of Wisconsin and North First streets; Rev. J. W. MUNICH, Pastor. Services at 8 and 10:30 A. M.; Daily Mass at 8:30 A. M. Vespers at 5 P. M.

St. Paul's Church.—Corner of High and Cherry streets. Rev. JAMES M. DOYLE, Pastor. Services at 8:00 A. M., 10:30 A. M. and Vespers at 8:00 P. M.

African Methodist Episcopal church services in Young Men's Association Rooms.

The fame of the new Harris & Smith Safety Lamp, now so popular, has reached foreign countries, and the manufacturers are receiving orders from all parts of the world where kerosene is used.

CITY NOTICES

—Lost—This afternoon, between the postoffice and D. Strunk's residence, on the river road, a band box containing a light gray felt hat with pink satin trimmings.

The indications to-day are, for the upper lake region, increasing cloudiness, light rain falling followed by rising barometer, southerly winds, and lower temperature.

—DOES YOUR BUSINESS PAY?

Handsome profits from small and large investments, of from \$25 to \$25,000, in the new Mutual Capitalization System is a matter of daily occurrence in Wall street. The success of this improved method is attracting universal attention; it enables any one to operate successfully and secure to each participant all the advantages of unlimited capital on large investments, while profits are divided pro rata among shareholders every month. Over \$165,000 was netted in one capitalization for each of 27 business men who furnished \$2,000 respectively. A cotton manufacturer of Lowell, Mass., made \$80,86 by investing \$100 in a capitalization, last month. New Circular: "Rules for Success," with valuable information to all investors, mailed free. All kinds of bonds and stocks bought and sold by ADAMS, BROWN & CO., Bankers and Brokers, 26 and 28 Broad street, New York.

—LOCAL MATTERS.

King's Book Store, Post Office next.

Chew Jackson's Best Sweet Navy Tobacco.

Ladies' and Gents' Stationery.

For a good article of Writing Paper, Envelopes, Pens, Ink, &c., at reasonable prices, call to W. S. SAWIN'S BOOKSTORE.

The Famous Bethesda,

R. Dunbar's Celebrated Bethesda Water of Waukesha, Wis.—The marvel of the age and acknowledged by the medical world as a specific for diabetes, Bright's disease, and all kindred diseases. For sale by E. B. Holmstreet, Janesville, Wis.

—TURKEYS!

The undersigned announces to the Poultry growers of Rock and adjoining counties, that they are now in the field again, and shall buy the prime fat.

It is a thrilling drama, one which arouses an audience, and keeps it aroused.

Its situations are stirring, its plot intensely interesting, and it know, who saw it when it was here before, that it is put on in the very best shape. Those who miss it will miss a pleasing an enter-

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—TURKEYS, Geese and Ducks

offered them during the Poultry season. Turkeys taken either alive or dressed. We shall at all times pay the highest price in cash that the market will afford.